

Year Six

The following table provides an overview of the core and complementary texts for this year level and identifies biblical themes, people and text types. NRSVCE is the recommended translation of the text by BCE. CEV and NABRE are also useful translations depending on a school's context.

Biblical themes: Prophecy, the challenges of discipleship, discipleship and the call to commitment, living faith	
Bible people: Hannah and Elkanah, Eli, Phinehas, Hopni, Samuel, Amos, Jonah, Amos, Jesus, Jairus and his daughter, Nathaniel, Paul	
Bible text types: Narratives, Gospels, prophecy, letters, laws, myths	
CORE TEXTS	COMPLEMENTARY TEXTS
Images and titles for Jesus (<i>explicit connection to STNT15</i>)	
<p>Call of Nathaniel and other disciples - <u>John 1:35-51</u> Jesus as Messiah, Son of Man and Saviour - <u>Matthew 16:16-17</u>; <u>Acts 17:2-3</u>; <u>Acts 2:29-33, 36</u></p> <p><i>Allow students to select some of the 'I am' statements from John's Gospel.</i></p>	<p>Peter's Confession of Faith - <u>Mark 8:27-30</u>; <u>Matthew 16:13-17</u> Isaiah's prophecy fulfilled - <u>Luke 4:16-21</u></p> <p>The 'I am' statements in John - The Bread of Life - <u>John 6:35, 48-51</u> The Light of the World - <u>John 8:12</u> The Gate of the sheepfold - <u>John 10:1-10</u> The Good Shepherd - <u>John 10:11-18</u> The Resurrection and the Life - <u>John 11:25</u> The Way the Truth and the Life - <u>John 14:5-6</u> Messiah "I am he"/I am" - <u>John 4:25-26</u>; <u>John 8:24, 28, 58</u>; <u>John 13:19</u>; <u>John 18:5-8</u> "Fulfil" and "Prophet" - <u>Matthew 12:17</u></p>
<p>The purpose of teaching the text:</p> <p>Understanding Scripture requires students to learn that there is not one sole story about Jesus, but different portraits of Jesus, provided by different Gospel authors. Various New Testament authors use many different titles and images for Jesus. Exploring what each image and title might mean for believers can bring rich insights for faith, religious identity and meaning for individuals and faith communities today.</p>	

Questions that may assist students create meaning from the text:

- *What does each different title for Jesus or image of Jesus represent for people of faith?*
- *Which images and titles for Jesus are most meaningful for you?*
- *Why might different biblical authors describe Jesus differently?*
- *If you were given the task of creating an image of Jesus for this parish and school community, what would your image be?*

Achievement Standard:

Students explain how Scriptural texts describe Jesus' relationship with God the Father and with humanity by selecting and using evidence from Scriptural texts including the proclamation of Jesus as fulfilling God's promises in the Old Testament.

Key messages and contexts of Old Testament Prophets (*explicit connection to STOT10*)

The story of the prophet Amos

Amos the shepherd is called to prophecy -

Amos 1:1-2

Amos outlines that God is angry for the people have turned away - **Amos 3:12-15**

Amos explains his anger - **Amos 4:1-2**

Amos speaks out about the corrupt lifestyles of the people - **Amos 6:4-6**

Amos is called before the priest - **Amos 7:10-14**

The story of the prophet Samuel

The context for the story of Samuel; Hannah prays for a son and promises to offer him to God -

1 Samuel 1:1-28

Hannah's prayer of thanksgiving for Samuel -

1 Samuel 2:1-10

The corruption of Hophni and Phinehas -

1 Samuel 2:11-17

The call of Samuel - **1 Samuel 3:1-4:1a**

Samuel's work as Judge - **1 Samuel 7:3-6, 15-17**

Samuel anoints David as King - **1 Samuel 16:1-13**

The story of the prophet Jonah

Jonah tries to run away from being a prophet -

Jonah 1:1-17

Jonah's prayer - **Jonah 2:1-10**

Jonah brings God's message to the city of Nineveh -

Jonah 3:1-10

The story of the prophet Isaiah

Isaiah receives a vision - **Isaiah 1:1-3**

Isaiah describes what the future needs to be when people live according to God's dream - **Isaiah 2:1-4**

Isaiah outlines how life will change with the coming of a Messiah - **Isaiah 9:1-7, 11:1-9**

The purpose of teaching the text:

Understanding some of the stories about prophets is critical for understanding what it means to live an authentic life of faith. In Scriptural terms, prophecy is not about predicting the future. Prophecy is about speaking out from the context of injustice and indifference in which one finds oneself surrounded and calling people to amend their ways and turn their lives back to God. The three stories selected provide diversity to allow students gain a deeper insight into some of the challenges that prophets faced.

Questions that may assist students create meaning from the text:

- *What could it feel like to be a prophet in biblical times?*
- *Would the prophets have been popular with most people?*
- *What led a person to becoming a prophet? What did the prophets speak out about? Who could be considered prophets in our world today?*
- *What is one issue we believe we need to speak out against, (as the way most people are living is not the way that God calls people to live)?*
- *How could our class take on the role of prophecy for our school community?*

Achievement Standard:

Students identify and describe many ways in which faith is lived out in the lives of believers past and present including Catholics in a developing Australian nation (C.1900CE-present). They analyse the key messages and contexts of some Old Testament prophets

The significance of Eucharist (*explicit connection to CHLS8*)

The significance of Eucharist for Christian communities - [1 Corinthians 11:23-26](#)

The Last Supper - [Luke 22:7-20](#);
[Mark 14:22-26](#); [Matthew 26:26-30](#)
One Bread, one Cup -
[1 Corinthians 10:16-17](#)

The purpose of teaching the text:

These texts are foundational for how believers choose to live today. By year six, it is important that students understand that it was not only the Gospel authors who wrote about Jesus. Paul's letter to the faith community at Corinth (where remnants of buildings can still be seen today), can assist students to realise that this text predates the Gospels. It also shows the importance of the Eucharist for early Christian communities.

Questions that may assist students create meaning from the text:

- *Where would we find Corinth?*
- *What could we see if we visited Corinth today? Why might people choose to celebrate the Eucharist today?*
- *Why has the celebration of Eucharist been central for the lives of believers for so long? Have believers always celebrated Eucharist the same way?*
- *How do believers celebrate their faith in some parts of Australia where a Priest is not available every weekend?*
- *Why would the Church community have a liturgical calendar?*
- *What do the texts reveal about what believers consider to be essential for living faith today?*

Achievement Standard:

Students identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; including the Church's liturgical year and the celebration of Eucharist.

The Communion of Saints (*explicit connection to CHPG7*)

Paul refers to the believers as "the saints" -
Ephesians 1:1; **Ephesians 2:19**; **Ephesians 3:1-21**

Psalms 31:23-24; **Wisdom 5:5-6**; **Wisdom 18:9**;
Matthew 27: 52; **Acts 9:10-16, 32-42**;
Romans 1:7; **Romans 8:27**; **Romans 12:13**;
Romans 15:25-26,31; **Romans 16:1-3**;
1 Corinthians 1:2; **1 Corinthians 6:1**; **Philippians 1:1**;
Philippians 4:22; **Colossians 1:24-26**;
Philemon 1:4-7

The purpose of teaching the text:

Paul's letters to the community at Ephesus uses the word saints or holy ones as a form of greeting. The use of the term saints is also found in the Old Testament. It is often used to describe groups of people committed to living a life according to God's will. It invites the possibility that all people can live as saints. It highlights the connection between people of faith which unites them in God.

Questions that may assist students create meaning from the text:

- *What do these texts help people of faith to understand?*
- *What unites family members together, even if they live over the other side of the world?*
- *How could believers be united in faith, wherever they live in the world?*
- *What does the term 'communion of saints' assist us to understand about Christian belief in death not ending life, but changing life?*
- *How could the concept of the communion of saints offer hope and reassurance to believers?*

Achievement Standard:

They demonstrate an understanding of the term 'communion of saints'.

Jesus' new law and the spiritual and corporal works of mercy (*explicit connections to CLMJ7, CLMF10*)

Scriptural foundations for the spiritual and corporal works of mercy - **Matthew 25:31-46**

Allow students to select some complementary texts to show how this teaching is embedded in multiple places in the Bible.

What did Jesus come to do? - **Matthew 5:17**

Other Scriptural foundations for the spiritual and corporal works of mercy -

Matthew 10:40-42;
Matthew 9:35-37; **Luke 9:46-48**
Matthew 18:1-5;
Hebrews 13:1-2 (*This text from Hebrews is connected to Genesis 18:1-18*)
Tobit's Good Works -
Tobit 1:16-18; **Tobit 4:16-17**; **Tobit 2:1-8**;
Tobit 12:6-10; **Tobit 12:13-15**;
Galatians 6:2; **Colossians 3:12-17**;
Matthew 5, 6, 7; **Galatians 4:1-7, 5:1**

The purpose of teaching the text:

Students can make connections between the messages of the prophets and the way that Jesus chose to live. Matthew 25:31-46 depicts Jewish understandings of God at the time, and links to numerous Old Testament references. Covenant is central to the Jewish understanding of God. In the Christian understanding Jesus is the fulfillment of the covenant and becomes the way through which people can live the law.

Questions that may assist students create meaning from the text:

- *What would authentic Christian living look like?*
- *What do you think the prophets would have said about the way that Jesus chose to live?*
- *How do these texts help believers understand more about Jesus?*

Achievement Standard:

They explain the significance of Jesus' New Law for the way believers live their faith and examine the spiritual and corporal works of mercy.

Living faith (*explicit connection to BEHE6*)

The woman of faith and Jairus' Daughter -
Matthew 9:18-26; Mark 5:21-43; Luke 8:40-49

The Centurion's Slave - **Luke 7:1-10**
Faith of Believers - **Mark 11:20-24; Luke 17:5-6**
Faith of Abraham and ancients -
Romans 4:2-3, 16-21; Hebrews 11:1-33, 39-40
Mary's Faith - **Luke 1:37-38; Luke 2:45**
Healing of Blind Bartimaeus - **Mark 10:46-52**
Disciples' Lack of Faith - **Matthew 17:14-20**

The purpose of teaching the text:

These stories highlight some central challenges of living as a person of faith. This text is particularly important to address at year six as students need to be able to dialogue about issues that affected people's lives in biblical times. In first Century Palestine, the difference between being perceived as clean or unclean by the community could determine whether one was included or excluded by the community. The text about the woman of faith provides no elaboration on why the woman was bleeding, so it is important that the text is read and interpreted without assuming we know what was causing the haemorrhaging, otherwise our ability to interpret the text can be compromised. These stories also demonstrate the skill of the author in starting a story with a theme, then bringing in a new story before going back to complete the first story. In this way, the whole theme is amplified.

Questions that may assist students create meaning from the text:

- *What is the author of Mark's Gospel trying to make sure readers don't miss, by placing the story of the woman of faith in the middle of the story of Jairus' daughter?*
- *What can we learn about being a person of faith from these stories?*
- *What Jewish laws does the woman of faith break in this story?*
- *Why would the woman of faith deliberately break these laws?*
- *How might it feel to be the woman of faith in this story?*
- *How does the woman of faith challenge Jesus?*
- *When the woman of faith touches the fringes of Jesus' clothing, what would she actually be touching?*
- *How is this a symbolic action in the story?*
- *Are there people in our community excluded today?*
- *Who are people in our community in need of healing today?*

Achievement Standard:

Students identify and describe many ways in which faith is lived out in the lives of believers past and present, including Catholics in a developing nation (C.1900CE-present).

The significance of The Our Father (*explicit connection to CLPS16*)

Lord's Prayer - [Matthew 6:5-15](#); [Luke 11:1-13](#)

- Our Father who art in heaven - [Acts 17:24](#)
- Hallowed by your name - [Psalm 103:1](#)
- Your kingdom come - [Psalm 103:19](#)
- Your will be done on earth as it is in heaven - [Romans 8:28](#)
- Give us this day our daily bread - [Psalm 145:15-16](#)
- Forgive us our trespasses as we forgive those who trespass against us - [Psalm 51:1-2](#)
- And Lead us not into temptation - [Mark 14:38](#)
- But deliver us from evil - [2 Thessalonians 3:3](#)
- Amen - [Numbers 5:22](#)

The purpose of teaching the text:

The Our Father is central to the liturgical and prayer life of the Christian community. However, it is important to explore what this text may have meant for people in first century Palestine. Jewish interpretation of the text would have been influenced by a deep knowledge of the Old Testament. As the letters of Paul were written prior to the Gospels, students could use the clues from the complementary texts to identify what Scripture Luke and Matthew had access to when they were writing their Gospels.

Questions that may assist students create meaning from the text:

- *What might these words have meant for a Jewish audience?*
- *If Luke and Matthew lived in our country today, how might they write these texts today, so that the prayer still had the same meaning?*
- *Why do believers today still pray this prayer?*

Achievement Standard:

They explain the significance of personal and communal prayer including the Our Father and the Examen and use of meditative prayer practices, especially prayer journaling for the spiritual life of believers.

Significance of celebrations in the lives of Jewish believers *(explicit connection to BEWR7)*

Observance of Holy days - **Leviticus 23:1-44**

Choose from the following Holy days and their related texts:

Pesach/Passover –

Exodus 12:21-51; Exodus 13:17-15:26; Leviticus 22:26 -27:34

Rosh Hashanah –

Birth of Isaac - **Genesis 21:1-7**

The binding of Isaac - **Genesis 22:1-18**

Birth of Samuel - **1 Samuel 1:2-10**

God's remembrance of His people -

Jeremiah 31:1-19

Yom Kippur –

Leviticus 16:29-34

Feast of Trumpets –

Numbers 29:1

Passover in New Testament times –

John 2:13-25

Hanukkah –

1 Maccabees 4:52-59;

2 Maccabees 10:5-8

The purpose of teaching the text:

Jewish Holy Days are recorded in Scripture, demonstrating that there is still a strong connection for Jewish people today between Scripture and the way that people choose to live and celebrate their faith. These significant Holy Days are calendarised and give structure to people's lives. They provide opportunities for reflection and celebration of faith.

Questions that may assist students create meaning from the text:

- *What is the connection between each Scripture text and the way Jewish Holy Days are celebrated today?*
- *How do Jewish communities of faith draw meaning from these texts?*

Achievement Standard:

Students identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; the Church's liturgical year and the celebration of Eucharist.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture